
Dr. *Sewall's* and Mr. *Prince's*

S E R M O N S

On the *Death* of

Mr. Secretary *Willard.*



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Mr. Secretary Willard.





*A tender Heart pleasing to GOD,
and profitable to Men.*

A
S E R M O N
Preached at the South-Church in
B O S T O N :

On the LORD'S-DAY after the Death of
The H O N O U R A B L E

Josiah Willard, Esq;
Secretary of the Province of the
Massachusetts-Bay.

Who departed this Life, *December 6. 1756.*
Æt. 76.

By *Joseph Sewall*, D. D.
A Pastor of said Church.

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Joseph Smith, Esq.

Secretary of the Province of the

State of New York

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A

Funeral-SERMON.

II. KINGS xxii. 19, 20.

Because thy Heart was tender, and thou hast humbled thy self before the LORD, when thou heardest what I spake against this Place, and against the Inhabitants thereof, that they should become a Desolation and a Curse, and hast rent thy Clothes, and wept before me : I have also heard thee, saith the LORD.

Behold therefore, I will gather thee unto thy Fathers, and thou shalt be gathered unto thy Grave in Peace, and thine Eyes shall not see all the Evil which I will bring upon this Place. And they brought the King word again.

IN this Chapter we have the Beginning of the Reign of that godly King and eminent Reformer, *Josiah*, 1 & 2. Verses. In the eighteenth Year, he gave Order for repairing the House of God ; a Care most becoming civil Rulers, who derive their Power from the most High ; that the Worship of that GOD by whom Kings reign, may not be neglected.

lected. And when the Book of the Law was found, and read before the King, he was deeply affected, “as one ashamed of the Sins of his People, and afraid of God’s Wrath.” And accordingly, he sent to inquire of the Lord for himself, and for the People. *ſ. 13.*

From the 15th *ſ.* to the End, we have the Answer of *Huldah* the Prophetess by the Spirit of Prophecy, in the Name of the Lord; *Thus ſaith the Lord God of Iſrael, Tell the Man that ſent you to me, &c.* In which, 1. There’s a *dreadful Threatning againſt Judah and Jeruſalem* for their abominable Idolatries, *ſ. 16, 17.* 2. A *gracious Promise* made to this good King, in the Words of the Text, *Because thine Heart was tender*——or made ſoft, as *Junius & Montanus*. His Heart was as melted Wax to the Seal, ſuitably impreſs’d with an holy Fear of God’s Anger, with an abaſing Senſe of the heinous Iniquities which enkindled it, and a firm Reſolution to engage in the neceſſary Work of Repentance and Reformation. Agreeably, Chap. 23d. we find him ſolemnly making a Covenant before the Lord, to walk after the Lord, and to keep his Commandments.—And conſequent upon this, deſtroying Idolatry. And the Word of God declares, *ſ. 25. And like unto him there was no King before him, that turned to the Lord with all his Heart, and with all his Soul, and with all his Might, according to all the Law of Moſes; neither after him aroſe there any like him.* This godly King was hearty in his Grief for the great Diſhonour done to God, and as an Expreſſion of it, *rent his Clothes, and wept* before the Lord, while he offered his fervent Supplications to God; for it follows, *I alſo have heard thee, ſaith the Lord, ſ. 20. I will gather thee to thy Fa-thers, and thou ſhalt be gathered into thy Grave in Peace*——. God would ſtay his Hand, and not in-
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flit the desolating Judgments threatned, till his Body should be safely housed in the Grave, and his Soul be received to Rest in Heaven, above the Reach of the deadly Evils hastning on that degenerate People. But it may be ask'd, How could it be said that *Josiah* was gathered to his Grave in Peace, when he died before he was forty Years of Age, by a mortal Wound receiv'd in Battle? To this I answer: The Promise forenamed, doth not refer to the outward Circumstances of his Death; but to the Time of it, and the State of his Kingdom: Agreeably it follows; And *thine Eyes shall not see all the Evil I will bring on this Place.* This pious King should be taken away from the Evil to come, die in Peace with God, and be gathered to his Progenitors in Heaven. Thus the Righteous, when they die, enter into Peace, and rest in their Graves as in Beds, till God shall awaken their sleeping Dust by a blessed Resurrection to immortal Life.

From the Words, and as related to the Context, Observe,

DOCT. I. *It is the Character of pious Rulers, that their Hearts are tender, and they humble themselves before the Lord when he threatens to bring destroying Judgments upon their People.*

DOCT. II. *It is their Privilege that when they die, they are gathered into their Graves in Peace.*

DOCT. III. *That a sovereign and gracious God, doth sometimes so order the Season of their Departure out of this World, that they should not see the Evil He is about to bring on their degenerate People.*

DOCT.

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DOCT. I. *It is the Character of pious Rulers, that their Hearts are tender, and that they humble themselves before the Lord when he threatens to bring destroying Judgments upon their People.*

Q. 1. What is implied in this, *Thy Heart was tender*—
A. 1. Shew, that this is an excellent Spirit, with which pious Rulers are endowed, and some in an high Degree.

Q. 2. What is implied in this, *Thy Heart was tender*—

Ans. Negatively, It is not *that natural Tenderness* whereby some are more flexible and ready to receive Impressions than others, and which is increas'd by a good Education. Some Persons by their *Constitution*, are more easily wro't upon than others; and it's observ'd, that a *good Education* softens the Manners, † so that these are not so rough and untractable as others. And this is lovely. But then, if such continue destitute of the gracious *Tenderness* of which we now speak, and get loose from the Restraints of Education, they become as Wax, ready to receive hurtful Impressions from the Men and Things of the World; and soon grow hard and inflexible to the Calls and Warnings of God's Word and Providence.

Nor is it merely that *legal Terror* by which some fear and tremble when God threatens to bring destroying Judgments upon them. As when God threatened *Ahab* by the Prophet *Elijah*, that he would bring Evil upon him, and take away his Posterity; *Ahab* rent his Clothes, and went softly; so that God took Notice of it, and said to the Prophet, *Seest thou how Ahab humbleth himself before me? ** And yet, alas! he went on in his wicked Ways; and was hardned to his Destruction. † *Elijah* trembled, while

† *Emol.* mores. * 1 Kin. 21. ‖ Ch. 22.

while *Paul* reasoned of Righteousness, Temperance, and Judgment to come; but diverted and stifled his Convictions, and then it seems was given up to his Heart Lusts: For when he had said, Go thy way for this Time; when I have a more convenient Season, I will call for thee, it follows, "He hoped that Money should have been given him of *Paul*, that he might loose him."†

Nor is this an Heart *perplexed with needless Scruples* about indifferent Things; or cast down with *immoderate Fear and Distress*, even concerning spiritual Things. I grant, these Evils sometimes easily beset God's dear Children; but they are their Infirmities, and have a Tendency to enfeeble them in the great Work of their Salvation.

But to speak more directly: A tender Heart is an Heart *delivered from the Dominion of Sin*, thro' which Men's Hearts are hardened; & *renewed by the Spirit of Grace*, in it's Qualities and Dispositions, relating to God and spiritual Things.

Alas! we are by Nature since the Fall *dead in Sins*, and so destitute of spiritual Sense and Feeling, till God give us a *new Heart*, and put within us a new Spirit, when we are born from above of the Spirit of God.

More particularly,

1. A tender Heart is an Heart *savingly enlightened with the Knowledge of God and his Will*.

The Word *Heart*, as used in sacred Writ, comprehends all the Faculties and Powers of the Soul. In particular, the *Understanding*. Prov. 8. 5.—*Ye Fools, be ye of an understanding Heart*. It is said of the *Jews*, that there was a Vail on their Hearts; for

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† Act. 24. 25, 6.

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their Minds were blinded, or as *Beza* translates it, hardened. || They had not the Knowledge of Jesus as the Son of God, and the true *Messiah*, and so rejected him, and his Gospel: Had they known him, they would not have crucified the Lord of Glory. And therefore, when the Spirit of God was pour'd out to make known this great Mystery of Godliness, *God manifest in the Flesh*, they look'd to him whom they had pierced, and mourn'd as for an only Son, and a first born. When *Peter* preached to them and charged them home with this most heinous Crime, they were *pricked in their Heart* with deep Remorse, and obey'd the Call given them to repent, *Act. 2. 37, 8. 41.* Thus when *Job* was enlightned with clear Manifestations of the glorious Majesty of God, he says, — *Now mine Eye seeth thee. Wherefore I abhor my self, and repent in Dust and Ashes, Chap. 42. 5, 6.* And when the Prophet *Isaiah* had seen the Lord sitting on a Throne high and lifted up, he cried out with deep Abasement; *Wo is me, for I am undone, because I am a Man of unclean Lips, and I dwell among a People of unclean Lips: for mine Eyes have seen the King, the Lord of Hosts. Ch. 6. 5.* A believing Sight of God, softens the Heart.

2. When the Heart is tender, the Will is renewed, and moulded into a Conformity to the Will of God.

Such whose Hearts are hardened, have their Wills bent to backslide. *Jer. 2. 25. — I have loved Strangers, and after them will I go:* And our Saviour, who spake as never Man spake, yet had Reason to complain that his Hearers *would not come to him*, that they might have Life. But when the Hearts of Men are softned by the Grace of God, they are *made willing* in the Day of God's Power. Now they no longer resist

|| 1 Cor. 3. 14, 15.

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resist the Spirit of God, and the Means he useth to draw them to himself. They hear and learn of the Father, and go to Christ, weary and heavy laden under the Burden of their Sins, and open their Hearts to receive him as offer'd in the Gospel. Now they chuse the Lord as their God, and cleave to him with Purpose of Heart, as their chief Good, and highest End: They are no longer as the Way-side, or Stony-ground Hearers: No! they receive due Impressions from God's Word, and it is written on the fleshy Tables of their Hearts, as with the Finger of God: and they are ready to say, *Lord, what wilt thou have me to do?* And now, they no longer contend with God, when under the *correcting Hand* of his Providence; but resign to his sovereign Will, saying with *Eli*, It is the Lord, *let him do what seemeth him good*; or after their great Master, *Not as I will, but as thou wilt*. Thus when the Heart is tender, the Will is inclin'd to an obedient Subjection to the divine Will.

3. A tender Heart is an Heart *purified from vile Affections, and so set right with God*.

We read of *vile Affections*, (Rom. 1. 26.) Such are the Passions, when inordinately plac'd on this present evil World, and set on gratifying base Lusts. Such are they who are Lovers of Pleasures, more than Lovers of God, and whose Hearts are harden'd from God's Fear. But now, when the Heart is chang'd by the Spirit of God, his Love is shed Abroad in it, and the Language of the Soul is that, *Whom have I in Heaven but Thee? and there is none upon Earth that I desire besides Thee*. Psal. 73. 25. The Affections are set upon Things above, and the Heart goeth forth in earnest Desires after God, to see his Power and Glory, and enjoy intimate Communion with him. When shall I appear before God? Such as are of a

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tender Heart, sanctify the Lord of Host himself; and make him their Fear and their Dread. † They that are endowed with this gracious Disposition, serve the Lord with *Reverence*, and *godly Fear*; realising it, that their God is a *consuming Fire*. † And when God threatens to come forth against them, their Flesh trembleth for fear of him, and they are afraid of his Judgments. * Yea, when God's Judgments are Abroad in the Earth, they fear before the Lord, receive Instruction, and learn Righteousness. Being warned of God, and believing his Word, relating to the Calamities coming on a sinful World, they fly for Refuge unto Christ, to lay hold on the Hope set before them in Him. And when they hear the Threatnings denounced against God's Covenant People, their Hearts tremble for the Ark of God. † They Sigh and Cry for all the Abominations done among God's People, and hate the Work of them that turn aside from God, and the Way of his Commandments. Such was the Heart of this good King; when he heard the Threatnings of God's Word denounced against *Zudah & Jerusalem* for their many and great Iniquities, He *rent his Clothes*, express'd an holy Dread of God's Wrath, and wept before him: And also manifested a great Indignation against the gross Idolatries, and other Crimes, whereby his People had enkindled the jealous Anger of God against them.

14. A tender Heart is *an Heart sprinkled from an evil Conscience*.

We have this Phrase used, *Heb. 10. 22.* The Consciences of such are purified in Virtue of the Blood of Christ, which is the Blood of God, † and so of Vir-

|| *Isai. 8. 13.* † *Heb. 12. 28, 9.* * *Psal. 119. 120.*

† *1 Sam. 4. 13.* † *Act. 20. 28.*

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tue to purge the Conscience from dead Works to serve the living God. Conscience is God's Deputy and Vicegerent in the Soul of Man, whereby he passeth Judgment on himself, as he is accountable, and subject to the Judgment of God. 1 Cor. 11. 31. — *If we would judge our selves, we should not be judged.* And according as the Conscience is, the Man is said to be. 1 Joh. 3. 20, 1. — *If our Heart condemn us, God is greater than our Hearts, and knoweth all Things. Beloved, if our Hearts condemn us not, then have we Confidence towards God.* Now the Conscience is defiled by our Sin & Apostacy from God.* It is often bribed, blinded, and rendred partial by the Lusts of Men; yea, we read of some that have their Conscience seared with a hot Iron. || A dreadful Judgment, which makes a near Approach to Death. But the tender Heart implies a well-enlightned, faithful, and tender Conscience, ready to reprove for secret Sins, and such as break not forth into overt Acts; yea, to check us for not avoiding the Appearance of Evil. *David's Heart smote him for cutting off Saul's Skirt, ** so far was he from stretching forth his Hand against him, to slay the Lord's Anointed. Thus the tender-hearted groan under the Burden of those Sins which others make Light of, and their Cry is that, Rom. 7. 24. *O wretched Man that I am, who shall deliver me from the Body of this Death!* Beholding the infinite Majesty of God, they account every Sin, which is the Transgression of the Law, to be a great Evil, and accordingly judge and condemn themselves for it;

5. A tender Heart is a *broken and a contrite Heart.*

* Tit. 1. 15. || 1 Tim. 4. 2. † 1 Sam. 24. 5.

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• We read of God's ancient People, Jer. 5. 3. *They have made their Faces harder than a Rock, they have refused to return.* But the tender Heart flows down at God's Presence, and is dissolv'd in penitential Tears. Persons of this Character exercise that *godly Sorrow* which worketh Repentance to Salvation. Their Hearts are so broken for Sin, that they are broken off from it in inward Aversion, and an holy Resolution to forsake all Sin, and turn from it to the Lord. Yea, they endeavour to bring forth *Fruits meet for Repentance.* Thus *Josiah* was greatly concerned, & employ'd his earnest Endeavours to reform those Evils which expos'd his People to the destroying Judgments of an holy jealous God. 2 *Kin.* 23d Chap.

I might have said; that a tender Heart inclines Men to *sympathize with others* under their Afflictions, and to draw out their Souls to them, in affording them that needful Relief which their Case calls for. They obey that Word, Rom. 12. 15. *Weep with them that weep.* But I proceed,

2. To shew, *That this is an excellent Spirit with which pious Rulers are endowed*, and some in an high Degree.

1. *It is an excellent Spirit.* Whatever this vain World may imagine, who call the Proud happy; it is an Ornament of great Price in the Sight of God, and very profitable to Men, especially when found in them who by their Office are oblig'd to be Fathers to their People. It makes such Men *after God's own Heart*, like *David*; † yea, it resembleth the most excellent Spirit of Christ, who bare the Grievs, and carried the Sorrows of his People, in his tender Compassion and Readiness to succour them. It's the Workmanship

† 1 Sam. 13. 14.

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Workmanship of God. Ezek. 36. 26. *A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.* And God has a gracious Regard to it. Psal. 51. 17. *The Sacrifices of God are a broken Spirit: a broken and a contrite Heart, O God, thou wilt not despise.* God's Countenance beholds them with Delight. Isai. 66. 2.— *To this Man will I look, even to him that is poor, and trembleth at my Word.* Yea, *Thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a humble and contrite Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones.* Isai. 57. 15. Our Saviour pronounces them blessed, Matth. 5. 3, 4. *Blessed are the poor in Spirit: for there's is the Kingdom of God. Blessed are they that mourn: for they shall be comforted.* Yea, the Son of God is anointed to bind up these broken-hearted, and give them the Oyl of Joy for Mourning.* This Frame of Spirit exalts God; and them that honour him, he will honour. Such are prepared to receive abundance of Grace here; (God gives Grace to the humble) and for Joy unspeakable, and full of Glory in the heavenly Zion.

2. *Pious Rulers are endowed with this excellent Spirit*, and some in an high Degree. Thus was the meek *Moses*, who was King in *Jesurun*. When God threatned to destroy his People, for their abominable Idolatry relating to the *golden Calf*, how earnestly did he plead that God's Anger might not wax hot to consume them? Yea, so high did his tender

* Isai. 61.

tender Concern for his People rise, that he says, *Exod. 32. 32. Yet now, if thou wilt, forgive their Sin; and if not, blot me, I pray thee, out of thy Book, which thou hast written* He seems to be willing, if it was possible, to offer up himself a Sacrifice in their Stead, regarding the Glory of God, and the Salvation of his People, above any Interest of his own. * Such an one was *David*, who fed God's People according to the Integrity of his Heart, and guided them by the Skilfulness of his Hands. Under his great Sin, and God's Threatnings of Judgment on him and his House, he fell down in deep Abasement before the Lord, crying for Mercy, with a truly contrite Spirit; nor can he forget the publick Weal; *Do good in thy good Pleasure unto Zion, Psal. 51.* And after this, when he had numbred the People, his Heart smote him, and he confess'd that he had sinn'd greatly. And when God gave him his Choice of three Judgments, he chose to fall into the Hand of the Lord, rather than into the Hand of Men; and when the Pestilence raged, he says to God, with a truly tender and publick Spirit, *2 Sam. 24. 15. — I have sinned, and I have done wickedly: but these Sheep, what have they done? Let thine Hand, I pray thee, be against me, and against my Fathers House.* Such was that excellent Governour *Nehemiah*. When they said to him, — *The Remnant that are left of the Captivity there in the Province, are in great Affliction and Reproach: the Wall of Jerusalem also is broken down, and the Gates thereof burned with Fire: Neh. 1. 3.* It follows, *v. 4. — When I heard these Words, I sat down and wept, and mourned certain Days, and fasted, and prayed before the God of Heaven.* And then he left

* Vid. Pool in loc.

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left an honourable and profitable Office in the Court of *Artaxerxes*, that he might serve the Interests of God's People at *Jerusalem*. And such was his tender and generous Concern for them, under their Poverty and Distress, that he was not chargeable to them as others had been; but, instead of buying Land, and enriching himself, he spent largely in Hospitality. Nor was this meer humane Pity: No, when he had spoken of others that oppress'd them, he says, Chap. 5 15.— *So did not I, because of the Fear of God.* The last Instance I shall give is *Daniel*, the Man greatly beloved. He was made a great Man, and of high Dignity, under *Nebuchadnezzar* and *Darius*. It is said, *An excellent Spirit was in him* || And he manifested it, not only in his faithful Administration of the civil Government, so that his Enemies could find no Occasion against him; but also in his refusing to cast off the Fear of God, and restrain Prayer before him, tho' his Life was threatned by the profane Decree of *Darius*. And then he stop'd the Mouths of Lions, by Faith in his God. Furthermore, we find him, in the most humble and penitent Manner confessing his Sins, and the Sins of God's People; and with the most tender Concern beseeching the Lord to deliver his People, and cause his Face to shine upon his Sanctuary, which was desolate. And in the 10th Ch. mourning three full Weeks, while he eat no pleasant Bread; in his tender Sympathy with God's People under their sore Afflictions. And thus we have these, and other Worthies, transmitted to us in the sacred *Annals* more durable than Brass or Marble, with signal Marks of that Honour which comes from God. Their Memory is blessed on Earth, while they are reaping the bountiful Rewards of free Grace in the Joys of Heaven.

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|| Dan. 6. 3.

And this brings me to the second Head of Doctrine.

DOCT. II. *When pious Rulers die, they are gathered into their Graves in Peace.*

Mark the perfect Man, and behold the Upright, for the End of that Man is Peace, Psal. 37. 37. Here then we see that *They must die* as well as others. All have sinned, and therefore must die. Rom. 5. 12. — *By one Man Sin entered into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.* It is appointed unto Men once to die by the Statute of Heaven. † High and low meet together in the House appointed for all the Living, and here there is no Pre-eminence. Altho' civil Rulers bear some Image of the divine Majesty, yet they must die as well as others. It's God's Pre-rogative to be the King eternal, immortal — Psal. 82. 6, 7. *I have said ye are Gods, and all of you are Children of the most High. But ye shall die like Men, and fall like one of the Princes.* Neither their Piety towards God, nor their Power over Men, can preserve them from the Stroke; but then, they, and all the Saints, are delivered from the Sting of Death, by a crucified Saviour, who has abolished Death, and brought Life and Immortality to Light thro' the Gospel; so that altho' they should die by Violence, as this godly King; or have sharp spiritual Conflicts in their Encounter with the last Enemy; yet when they die, they enter into Peace, their Warfare being accomplished, Isai. 57. 2. *He shall enter into Peace: They shall rest in their Beds* — Now that good Word is fulfilled in them, which was spoken to Daniel, Chap. 12. 13. — *Go thy Way till the End be: for thou shalt rest* — Their Bodies rest in the Grave,

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† Heb. 9. 27.

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till the bright Morning of the Resurrection, when they shall arise glorious and immortal. And their departed Spirits are receiv'd by Christ, and go to be with him, which is far better. *The Lamb which is in the midst of the Throne, shall feed them, and shall lead them unto living Fountains of Waters : and God shall wipe away all Tears from their Eyes.* Rev. 7. 17. They behold the Brightness of the Father's Glory in the Face of Jesus Christ, and are for ever satisfied with his Likeness. And now the Light of God's Countenance shines upon them in its full Strength, and all their Darkness vanisheth away, as the Shades of Night before the springing Day, and rising Sun. And being joined with the Spirits of just Men made perfect, they wait in a certain Expectation for the Redemption of their Bodies, and re-union with them. Yea, when Christ, who is their Life, shall appear, they shall also appear with Him in Glory : and so shall they be ever with the Lord. Agreeably the Apostle John heard a Voice from Heaven, saying to him,—*Blessed are the Dead which die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their Labours ; and their Works do follow them,* Rev. 14. 13.

DOCT. III. *A sovereign and merciful God doth sometimes so order the Death of pious Rulers, that they should not see the Evil He is about to bring upon their degenerate People.*

Thus *Josiah* must not live to see the Miseries of the Babylonish Captivity : Such was the Tenderness of his Heart, and his great Love to his People, that these Calamities would have been almost insupportable to him ; and accordingly, his merciful God removes him to the heavenly World, where he is

lifted up above all painful Impressions, and where all is calm and serene. In like Manner, the famous *Augustin* died, while *Hippo* was besieg'd by the *Vandals*, and after taken.* And this the Prophet *Isaiah* mentions as an Event which not seldom comes to pass in Favour of the godly, when perilous Times are coming on their People. — *The Righteous are taken away from the Evil to come.* Chap. 57. 1. Thus God provideth an Hiding-place for them, when the Storm is near.

But I must proceed to the

A P P L I C A T I O N.

USE I. *See the great Evil and Danger of an hard Heart.*

Contraries will have contrary Consequences. This deadly Plague of the Heart inclines Men to disobey and reject the Warnings of God's Word and Providence. And this is highly provoking to God. Heb. 3. 8. *Harden not your Hearts, as in the Provocation.* This evil Spirit gives God reason to complain as of his ancient People, *Isai. 1. 5. Why should ye be stricken any more? ye will revolt more and more.* And therefore, when God's professing People are guilty of this great and Heaven-daring Sin under inflicted and threatned Judgments, it's a fearful Pre-
 sage of approaching Ruin. Ver. 7. *Your Country is desolate, your Cities are burnt with Fire: your Land Strangers devour it in your Presence, and it is desolate as overthrown by Strangers.* Accordingly Wisdom cries, *Prov. 1. 23. Turn you at my Reproof.* And threatens, *v. 24, 27. Because I have called, and*
 * Hist. Dictionary.

and ye refused, I have stretched out my Hand, and no Man regarded; But ye have set at nought all my Counsel, & would none of my Reproof: I will also laugh at your Calamity, and mock when your Fear cometh; When your Fear cometh as Desolation, and your Destruction cometh as a Whirlwind. O let us then be deeply humbled for the prevailing Power of this great Evil among us, in this dark and cloudy Day, and Cry to God to take away the stony Heart out of our Flesh, lest we should be left after our Hardness, and impenitent Heart, to treasure up Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God.

II. Let us all be exhorted, in the diligent use of Means, to seek of God this tender Heart.

It is God's Gift. Ezek. 36. 26.—*I will give you an Heart of Flesh.* i. e. a tender and soft Heart, of quick Sense, and ready to receive due Impressions from God's Word and Providence, and to yield to his sovereign Will. Let us then pray to God for this great Blessing. When God had promised it, He adds, Ezek. 36. 37. *Thus saith the Lord God, I will yet for this be inquired of by the House of Israel, to do it for them.* God will do this; but it must be in Answer to Prayer. He expects that his People do thus shew their Value for so great a Mercy, and their entire Dependance on him for it. Let us then, deeply sensible how our Hearts have been defiled and hardened by Sin, pour out that Prayer to the God of all Grace, Psal. 51. 10. *Create in me a clean Heart, O God; and renew a right Spirit within me.* Again, we must attend to the Word of God, which is perfect, converting the Soul. Jer. 23. 29. *Is not my Word like a Fire? saith the Lord: and like a Hammer that breaketh the Rock in Pieces.* Yes surely,

surely, when the Almighty is pleas'd to take it into his Hand, he can break the hardest Heart, and dissolve it into Tears of godly Sorrow, which worketh Repentance to Salvation. Let us then wait at the Posts of Wisdom's Doors, and hearken to the Voice of God's Word, and pray that we may mix it with Faith; then the Word will be to us the Power of God to change and soften our Hearts. Again, we should *observe the Providences of God* for this End: That his Goodness may lead us to Repentance; and that under his awful Judgments, we may say with *Job, Chap. 23. 16.*—*God maketh my Heart soft.* And that knowing the Terrors of the Lord, we may look unto Jesus, to whom the Father hath committed all Judgment, and mourn and turn to the Lord, with a broken Heart and contrite Spirit.

III. Then we should lay it to Heart, when *Persons of this Character are taken from us by Death.*

Let them be high or low in their outward Circumstances, they are the excellent in the Earth, the *Chariots and Horsemen of Israel*, who help to keep off Judgments from a People. Had there been ten such righteous Persons in *Sodom*, the God who cannot lie, gave his Word to *Abraham, Gen 19. 32.*—*I will not destroy it for tens sake.* Agreeably, God speaks of it as a provoking Sin, *Isai 57. 1.* *The Righteous perisheth, and no Man layeth it to Heart.* And then adds, *None considering that the Righteous are taken away from the Evil to come.* May God avert the Omen!

In a particular Manner is this the Case, when such are removed by Death, as were of *publick Character and Influence*, and in their Stations *Gap-men*, who us'd their best Endeavours, humane Frail-

ties

A Funeral S E R M O N. 19

ties excepted, to keep off impending Judgments from breaking in upon their People.

One of this Character, was that *Honourable Person*, whose Death we lament before the Lord this Day : Who, *having served his Generation by the Will of God, is fallen asleep, and laid unto his Fathers.* As he bare the Name, so he exhibited much of the Spirit of this pious King : His Heart was tender, humbled and softned under God's correcting Hand, in public and domestic Calamities. He was a true Mourner in Zion, for his own, and the Sins of God's People ; and forward to engage in the Work of Repentance and Reformation, that God's Anger might be turned away.

In his Death this *Province is bereav'd* of One who was a faithful Friend and tender Father to his Country, in the several Places of public Trust which he filled : As a *Secretary* of this Province by the Royal Commission, for about forty Years, in which Office he continued till his Death ; and as he had been for several Years of the Honourable Council, and Judge of Probate for this County : He discharged the Duties of these important Offices with a laudable Capacity, great Diligence and Integrity, as a good and faithful Servant of God, his King and Country. His solicitous Care was, that the Common-Wealth might receive no Damage. And he was moderate in his Demands from particular Persons ; so far from extorting more than was due, that, as I am informed, he rather abated of his Right. And there is Reason now to take up that Lamentation, and say, *Behold, the Lord, the Lord of Hosts doth take away the Judge, and the prudent, and the Ancient, the honourable Man, and the Councillor.*

In his Death, the College, whom he serv'd as a Tutor for several Years, is bereav'd of a vigilant Overseer, whose great Concern was that pure Religion and the best humane Literature, might flourish in that School of the Prophets, which may God preserve for a great Blessing to our Land, so long as the Sun and Moon shall endure.

This Town our Jerusalem is bereav'd of an Inhabitant well qualified and spirited to serve its best Interests; and who might with Propriety adopt the Words of the Royal Psalmist; *Because of the House of the Lord our God, I will seek thy Good.*

This Flock of Christ, of which his excellent FATHER was an able and faithful Pastor, is bereaved of an exemplary and fruitful Christian, who walk'd humbly and closely with God, in a firm Adherence to the Doctrines and Precepts of the Gospel: One that was zealous for the Day and House of the Lord, and constant in his Attendance on the public Worship, even when his bodily Infirmities might urge him to spare himself.

And indeed, my dear Brethren, when we consider how a Sovereign God has of late been thinning our Glory, by the Death of several pious and useful Members, and some who had sustain'd public Offices in the civil Government; * we have great Reason to humble our selves before God, and cry to Him, with whom is the residue of the Spirit, in the Words of David, *Help Lord, for the godly Man ceaseth; for the faithful fail from among the Children of Men.* The Lord revive us again, that we may rejoyce in Him!

His

¶ The Hon. Ezekiel Lewis, Esq; and Mr. Edward Bromfield.

A Funeral S E R M O N. 23

His Family is bereaved of a loving faithful Husband, of a tender Father, and good Master. May God comfort the mournful *Relict*, with that good Word, *Thy Maker is thy Husband*; and graciously reward her unwearied Pains and Labour of Love, in being so helpful to his Servant, and his Offspring. And may the Father of Mercies in Heaven, take up the *bereaved Children*, now that their earthly Father hath forsaken them, and bless them with all the Blessings of the everlasting and well-ordered Covenant!

Once more, the *Poor and Afflicted* are bereaved of a merciful Man, whose Heart and Hands were open to relieve them under their Wants and Distresses.

But I forbear: My Brethren, I have briefly mentioned these Things, that we may give Glory to the Father of Lights, from whom every good Gift, and every perfect Gift come down, and trust in him for ever, with whom is no Variableness, neither Shadow of turning; that we may earnestly seek to this God, to repair the Breach he has made, and be excited to be Followers of them who thro' Faith and Patience inherit the Promises.

And now, may the God of all Grace, pour out his Spirit on every Order among us; that we may remember our first Love, and do our first Works, lest an holy God should be provok'd to remove our Candlestick out of its Place, and put out our Light in obscure Darknes; lest this, and other Bereavements, should prove Forerunners of desolating Judgments hastning upon us. May God be with us, as he was with our Fathers, and never leave, nor forsake us! May the Lord of Hosts appear for us in every

Mount of Difficulty, and subdue our Antichristian Enemies; that this his People may abide before him in this good Land, to serve him till the second Coming of our Lord!

To conclude; Let us not be offended in Christ, when we behold such exemplary Christians call'd to bear heavy Crosses, conflicting with grievous Temptations, and sometimes walking in Darknes; but rather observe how their Humility and Patience, Reverence and Submission to the Will of God, were exercis'd and improved under their heavy Trials; and then realize the glorious and everlasting Rest which remains to the People of God in Heaven; that we may encourage our selves in the Lord, and say with the Apostle Paul, with whose Words I finish, 2 Cor. 4.16,—18. *For which Cause we faint not, but though our outward Man perish, yet the inward Man is renewed Day by Day. For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory: While we look not at the Things which are seen, but at the Things which are not seen: for the Things which are seen, are temporal; but the Things which are not seen, are eternal.*

F I R S T.

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The Character of CALEB.

I N
A S E R M O N

Delivered

At the *South-Church* in *Boston*,

On the *Lord's-Day* after

The *Funeral* of

THE HONOURABLE

Josiah Willard, Esq;

Secretary of the Province :

Who Deceased

December 6. 1756. Æt. 76.

By THOMAS PRINCE, M. A.

And a Pastor of said Church.

B O S T O N : Printed by S. KNEELAND, in
Queen-Street. 1756.

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CALLER

THOMAS

of the Church in Boston

in the City of Boston

in the County of Suffolk

in the State of Massachusetts

John W. Alden

Secretary of the Board

of the Church

in the City of Boston

By Thomas Alden, M. A.

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in the City of Boston



The Character of *Caleb*.

N U M B. XIV. 24.

But my Servant Caleb had another Spirit with him, and hath followed me fully.

THE *professing People of GOD* are those who profess, either by Word or Conduct, that they believe there is a GOD, infinite, unchangeable and eternal in Being, Excellence and Blessedness; that He is the Creator, Upholder, absolute Proprietor and Ruler of all Things; that the *Scriptures* commonly called the *Bible*, are given by *Inspiration* from Him; that they are under indispensable Obligations to search and live according to them, as a perfect and perpetual Rule, in the whole of their Conduct; and that this is their Resolution and Endeavour.

These are the *professing People of GOD*. But it is highly probable, there always was & is among them, a Number who disbelieve his *Being* or *Perfections*, and his Works of *Creation* or *Providence*; who are commonly called *Atheists*: Others, who tho' they believe these Things, yet disbelieve the *Scriptures* to have been given by *Inspiration* from Him;

Him ; who are commonly called *Deists* : Others who *doubt* of this Inspiration from Him ; who are commonly called *Skepticks*, i. e. *Doubters* : Others, tho' they believe it, yet commonly *neglect* the plain Duties therein required ; who are the *Ungodly* : and others who commonly *commit* the known Sins therein forbidden ; and these are the *Wicked*.

Where the *professing People* of GOD are the *ruling Party* ; those *Atheists*, *Deists*, *Skepticks*, *Ungodly* and *Wicked*, may for worldly Ends, either in a greater or less Degree, conceal themselves, or more boldly and openly *show themselves*, according to their various Interests, Encouragements or Tempers : But tho' they live among the *professing People* of God ; yet *those who thus openly show themselves*, are not properly of them, but a *People really separate* from them.

Among this *professing People* of GOD, some are *sincere* and others *hypocritical*. And of those who are *sincere*, some have a *Faith* arising from the meer Impressions of *Education* : Others a *Faith* proceeding from the irresistible *Convictions* of *Reason only*, such as even the *fallen Angels* have : and Others a *Faith* produced by the mighty SPIRIT of GOD in the Change of their Hearts ; which they find to be a vital, active, powerful, constant and prevailing *Principle*, exciting them to labour after a universal Conformity to the *moral Nature* of GOD in Holiness, and to his *revealed Will* in Submission and Obedience.

Yea of *this highest* and most excellent Sort of Believers, some are more lively, efficacious, steady and victorious in the Power and Exercise of Faith, than Others. And of this Sort of Believers was the most excellent CALEB represented, even by GOD Himself in the Text before us. Yea, GOD was pleas'd to give this high and consummate *Character* of him, even

even in the Sight and Hearing of all the Tribes of *Israel*. They were now in the second Year after their leaving *Egypt* in the Wilderness of *Paran* near *Kadeshbarnea*, eleven Days Journey from Mount *Sinai*, and Fourteen from the *Red-Sea*, and not far from the Southern Border of the Land of *Canaan*. And the Occasion was—

That at the Motion of the People and the Divine Allowance and Direction, *MOSES* had sent thence a principal Ruler of every Tribe, excepting *Levi*;† the chief Man from *Ephraim* being *JOSHUA*, and for *Judah*, *CALEB*, to search the Land of Promise: and after forty Days, returning; and all but *Joshua* and *Caleb*, magnifying the Cities for their prodigious Strength, and the Inhabitants for their giantly Stature; and representing to the Tribes, that the *Canaanites* were vastly mightier than they, and that the *Israelites* were utterly unable to go up against them;—all is now Confusion in the Camp of *Israel*.—First they lift up their Voice and cry all that Night: then they murmur against *Moses* and *Aaron*, yea against the *LORD* Himself, for bringing them out of the Land of *Egypt*, to fall by the Sword, that their Wives & Children should be a Prey:—they wish they had died in *Egypt* or in the Wilderness; and talk of chusing a Captain to lead them back to *Egypt* again.

In so astonishing a Manner did their Unbelief prevail, notwithstanding all the miraculous Displays of the supream Power and Faithfulness of *GOD* among them—yet, their Unbelief of his Ability and Faithfulness

† The first Motion came from the People, as *Ainsworth* well observes from *Deut. I.* And the Tribe of *Levi* was excepted, because they were to have no Inheritance as a separate Tribe in *Canaan*, *Deut. xviii. 1.*

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fulness to overcome the Obstacles before them, and put them in Possession of the Land he had so solemnly and so often promised them. Unbelief most awfully debases the glorious GOD, and magnifies the Creature.

Then MOSES and AARON fall on their Faces before the Assembly of the Congregation: and JOSHUA and CALEB rend their G robes, and venture among and speak to all the mutinous and raging Multitude, endeavour to pacify their Spirits, and excite them to Faith, Obedience and Courage, by saying — ‘*The Land which we passed through to search it, is an exceeding good Land: if the Lord delight in us, then He will bring us into this Land, & give it us, a Land which floweth with Milk and Honey: Only rebel not ye against the LORD, neither fear ye the People of the Land; for they are Bread for us; their Defence is departed from them; and the LORD is with us; fear them not.*’ But all the Congregation calling out to stone them; the Glory of the LORD appeareth in [and over] the Tabernacle before all the Children of Israel; when he expresses his high Resentment, and denounces their universal Destruction in the Wilderness, for their Disbelief, Murmuring and Rebellion, excepting Joshua and Caleb: and of the illustrious Person in our Text, he gives this distinguishing and exalted Character—*But my Servant CALEB had another Spirit with him, and hath followed me fully &c.*

And this I shall endeavour to clear under these two general Heads—

1. The eminent Person here distinguished.
2. The threefold exalted Character the LORD Himself here gives him;—(1) *My Servant.* (2) *He had another Spirit with him.* And (3) *He hath followed me fully.*

I. The

I. The eminent Person here distinguished.

By 1 Chron. ii, He appears to be of honourable Extract; being the Son of *Hezron*, otherwise called *Jephunneh*, the Son of *Pharez*, the Son of *Judah*. And in the Chapter before our Text, he was thus distinguished by God Himself, *Y. 1 — 6. And the LORD spake to Moses, saying, 'Send thou Men, 'that they may search the Land of Canaan which 'I give unto the Children of Israel: of every Tribe of their Fathers shall ye send a Man, every one a RULER † among them.' And Moses by the Commandment of the LORD sent them from the Wilderness of Paran: all those Men were HEADS † of the Children of Israel: of the Tribe of Judah, CALEB the Son of Jephunneh: &c.*

Tho' they were not the Princes of their several Tribes, in the highest Place of Civil Dignity next to *Moses*, whose twelve Names we have in the viith Chapter before our Text; yet they are said to be Heads and Rulers among their several Tribes, or some of the principal Magistrates over them. And it seems highly probable, they were some of those eminent Men of the several Tribes, who are stiled *Able Men, Fearers of GOD, Men of Truth, Haters of Covetousness*, whom *Moses*, upon the wise Advice of his Father in Law *JETHRO* Prince of *Midian*, with the Divine Approbation and Direction, chose out of all Israel; and made them Heads * over the People, RULERS || of Thousands, RULERS || of Hundreds, RULERS || of Fifties, and RULERS || of Tens; i. e. of Families, or those who dwell in the same Tents; who Judged the People at all Seasons, referring

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† Heb---*Nasbia*. † Hebr---*Rasbi*.

* Hebr---*Rasbi*. || Hebr---*Shari*.

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ferring the harder Matters to MOSES— as we read in *Exod. xviii.*

Of the same Persons MOSES spake to all Israel, *Deut. i. 13—17.* Take ye wise Men, and understanding, and known among your Tribes, and I will make them RULERS † over you; and ye answered me and said, the Thing which thou hast spoken is good for us to do: so I took the CHIEF † of your Tribes, wise Men, and known; and made them Heads || over you; CAPTAINS, † [i. e. not military Officers, but Rulers and Judges; in Civil and Criminal Cases] over Thousands &c. and OFFICERS: [i. e. Men to put the Sentences in Execution ||] Take ye,—In the Hebrew it is—Give ye; i. e. Look out and chose among you Those you know to be the most suitable Persons; and then bring and present them to me that I also may choose, and then appoint and give them to you for this publick and important Service. The Nomination was made by the People, as being best acquainted with them; but the definitive Choice and the authorizing Appointment was made by MOSES, who under God was King in Jeshurun, when the Heads † of the People and the Tribes of Israel were gathered together; *Deut. xxxiii. 5.*

By comparing these Scripture Passages, it seems highly probable, that CALEB was One of the Judges, Heads and Rulers of the higher Civil Order under MOSES; i. e. at least of a Thousand Families in the Tribe of Judah; there being then of that Tribe seventy four Thousand and six Hundred Men from twenty Years old & upward, that were able to go forth to War, besides Women and Children. *Numb. i. 26, 27.* And

† *Rash* || *Rashim*. † *Shari*; translated more accurately--RULERS in *Exod. xviii.* || Hebr --- *Shoterim*: See Pagnine & Mercer, Schindler, Robertson, & Martin Albert.
† *Rashi*.

And as no Doubt, the Wisdom of MOSES would lead him to the Choice of those he judged best qualified for this dangerous and important Business of surveying the Land; we must conclude, that CALEB was one of those who were most eminently fitted for this difficult Employment. And his *Faith*, his *Judgment*, his *Industry*, his *Courage*, *Piety* and *Steadiness*, appear'd and shone with distinguish'd Lustre on this great Occasion.

The *seventy-two Jewish Rabbies*, who translated the *Old Testament* out of *Hebrew* into *Greek*, about *two Hundred & seventy seven Years* before the *Birth* of CHRIST, * strangely turn the *Hebrew* [AUBDI] *my Servant* into [PAIS MOU] *my Youth* or *Child*. But if they meant this Term with respect to his *Age*, they were undoubtedly mistaken. For by comparing his History in this Book, of *Numbers* with the *xivth Chapter* of *Josbua*, where he says himself, he was then *eighty-five Years old*; it appears, that he was *thirty nine* or *forty Years* of *Age*, when he was made a *principal Ruler*, and a *few Months* after receiv'd from GOD this glorious Character.

But our

II. General Head is now to consider *this three-fold Character* the LORD here gave him.

I. But MY SERVANT *Caleb*.

In some Respects indeed, *the whole Creation*, both Intelligent and Unintelligent, both animate and inanimate, may be stiled *his Servants*;—as he perpetually improves and over-rules them, to accomplish his wise Designs, and show the Glory and advance the Honour of some or other of his Perfections. So the Scripture represents in Psal. cxix. 89—91. *For ever O Lord thy Word is settled in Heaven: thy Faithful-*

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* See *Usher's Annals*.

ness is to all Generations : Thou hast established the Earth, and it abideth : They continue this Day according to thine Ordinances : for ALL are thy SERVANTS. And so the Sovereign GOD is pleased to call even *Nebuchadnezzar King of Babylon, MY SERVANT*, three times over in the same inspired Book, *Jer. xxv. 9 ; xxvii. 6 ; and xliii. 10.* The Word in *Hebrew* being the same, as in our *Text*, in all these Places.

But the Sense of the Term here plainly means, both his *intelligent, free, voluntary, devoted, active, faithful*, and approved *SERVANT*. Such a one in general as the Apostle Paul writes of in *Rom. vi. 22.* *Being now made free from Sin, and become SERVANTS to GOD, ye have your Fruit unto Holiness, and the End everlasting Life.*

In Particular — One whole Heart or Nature was sanctified in some Degree by his All-mighty Spirit — whose Principles or Dispositions of Enmity to or Aversion from the holy Nature, Laws, Will, Sovereignty, Authority and Government of God, were in some Degree subdued or mortified — whose Heart or Nature was so renewed or changed ; as to have a sweet, pleasant and predominant Relish for the Contemplation of his holy Nature, Perfections, Laws, Word of Inspiration, Will, Designs, Authority, Sovereignty, Government, Blessedness, and Glory : — of his Word of Inspiration, especially the Doctrines, Histories, Promises, and Prophecies respecting the Work of Redemption by the MESSIAH, the Work of Sanctification by the HOLY SPIRIT, with all the invisible and wonderful Realities therein revealed.

One who therefore clearly saw the transcendant Amiability, Excellence, and Importance of all these Things : as also the exceeding Suitableness, the Excellence,

cellence, the Happiness, the great Desirableness of having his *Nature* intirely, perfectly, and perpetually, conformed to the holy *Nature* of GOD in all his moral Excellencies; and of having his *Heart*, his whole Spirit, Soul, Body and *Life*, thus conformed also to his Sovereign *Will* both in Submission, Patience and Obedience.

Lastly, One who therefore clearly saw the transcendent Honour, Excellence and Blessedness of *serv- ing Him*, and of employing all his Opportunities, Powers and Talents in his faithful *Service*, and to promote his *Glory*:—who intirely, heartily, absolutely and eternally *devoted* himself and all he had there- to:—who had *habitual* and *predominant* Desires, Longings, Prayers, Resolutions, Labours, Strivings, and Pressings after all this Honour, Excellence and Blessedness:—And who exceedingly *rejoyced*, and grew in *Thankfulness* and *Love* to GOD, for every Measure of attaining to them.

Such a One was CALEB: and no doubt but that He, as well as his Ancestor ABRAHAM, who lived above *three Hundred Years* before him,* by the same Faith, *saw the Day of CHRIST*, and *rejoyced there- in*; as our blessed SAVIOUR said to the *Jews* in *Joh. viii. 56.* *Your Father ABRAHAM rejoyced to see my Day*; and he saw it and was glad: Tho' ABRAHAM died above *Eighteen Hundred Years* before CHRIST was born.*

And such a One is *every Real Christian*; but with this complex and great Advantage—That abundantly more of the transcendent Glories and Amia- bleness of the blessed GOD are since revealed in the Gospel:—They are vastly more displayed in and through CHRIST, in his wondrous Person, Natures, Offices,

* A. Bp. Usher, Bp. Lloyd, &c.

Offices and Benefits :— In the Face or Person of CHRIST they surprizingly appear, who is the Brightness or Effulgence of the Divine Glory :— The Ways and the higher Degrees of serving the Blessed GOD, are more clearly shown :— The Obligations, the Allurements and the Motives exceedingly increased :— And the Souls of those who are savingly renewed and enlightened, are therefore vastly more engaged, entertained and delighted in his Service than before.

But the 2d Part of his Character, yet more distinguishing, was, that he *had another Spirit with him.*

i. e. A Spirit different, not only from what was in the *other Spies*, excepting *Joshua*, but also from what appeared in the *Generality* of the *Congregation of Israel.*

Those learned Men who near the Apostles Days translated the *Old Testament* out of *Hebrew* into *Syriack*, tho't, the Meaning of the *Hebrew* was— *My Spirit was with him.* And indeed they so far rightly tho't ; that unless the HOLY SPIRIT of GOD was working with and in him, as a Spirit producing and exciting Holiness ; he would not have differed from the Rest of the unbelieving, murmuring & rebellious Congregation.* It was the SPIRIT of GOD, as a SPIRIT of communicative Holiness, now in the Gospel revealed to be also the SPIRIT of CHRIST ; which made the Spirit or active Temper of the Soul of CALEB to be, and at that Time appear exceeding different from the Spirit of the Rest of the People. And I said the SPIRIT of CHRIST ;— as all his gracious Workings are Purchased by Him, and are the Effect both of his gracious, mediatorial Intercession, and then of his conjunct Authority and Mission

* See *Isai.* iv. 4. xi. 2. xxviii. 6.

Mission with the Divine Father, in the agreed Oeconomy, and Order of our Salvation.

But then, as the *Hebrew Words* more precisely signify--*Another Spirit with Him*--as all the other ancient Versions render them;—it seems plain to me, that *this other Spirit with him*, was the actual Temper of the Soul of CALEB: and as it was in it self, so on that Occasion it remarkably appeared exceeding different from the unbelieving, murmuring and rebellious Spirit which then surprizingly wrought and appeared in the tumultuous Congregation.

I can't tell how to think, that all the Congregation, excepting *Moses, Aaron, Joshua and Caleb*, were combin'd in the *Mutiny*: For it appears clear to me, that the whole Tribe of *Levi*, were distinguish'd from the Rest in *Mutiny*; as a late learned Writer of our own, a curious Searcher of the holy Scriptures, † has, I think, sufficiently made evident: and to me it seems also highly probable, that they were then, in, around & nearest to the *Tabernacle*, where their Tribe was stationed, and with *Moses and Aaron* distinguish'd from the Rest in Company, with some Vacancy between them and the Rest of the Congregation: but they were only the other twelve Tribes, *Ephraim and Manasseh* being two of the twelve, out of whom the twelve Spies were sent, who were the murmuring Multitude.

Of these other twelve Tribes only, it is said that—*All the Congregation lifted up their Voice and cried—And all the Children of Israel murmured—And the whole Congregation said—Would God we had died in the Land of Egypt—And they said one to another, Let us make a Captain, and let us return into Egypt.* Nor were the Children under twenty Years of Age, who were in all Probability, as Mr. Saurin well computes,

† The late Hon. Chief Justice Dudley.

puted, at least *Twelve Hundred Thousand*, involv'd either in the threatened Destruction in the Wilderness, nor among the guilty Murmurers.

Nor can I think that *all* the MEN of this Congregation, excepting *Caleb* and *Joshua*, were wholly destitute of real *habitual Holiness*; or what is commonly called *special, sanctifying, saving Grace*. For the Word *all*, in Scripture, often signifies *so many, such a Generality*, as to a Spectator the Others made no Appearance; but the whole Congregation seem'd to be agitated by the same rebellious Spirit. No doubt *great Numbers* among that vast Multitude, compos'd of above *Six Hundred Thousand Men* besides Women and Children, were greatly grieved with what they heard and saw, all round about them: but the Uproar of the Multitude was so great, as to overwhelm and cover them.

Yea, I am apt to think that *great Numbers* even of the *Murmurers themselves*, might yet have *Principles of Holiness* or *Grace in the Bottom of their Hearts*; tho' then dreadfully overwhelmed with sudden Floods of Passion and Corruption:—as in the Bottom of the Heart of *Peter*, when he profanely curs'd and swore, and deny'd his Divine and dear Master. And if *CHRIST* had not so soon bestow'd such a melting Look upon Him, he would not have so soon gone out and wept so bitterly.

—It is both grievous and astonishing to think how the *habitual and vital Principles of Grace*, may lie deep in the Hearts of the Renewed, or those who are begun to be sanctified; and yet sometimes by the awful *Permission of GOD*, be overwhelmed by *Temptations and Corruptions*, which over-power and for a while suppress the predominant Exercise of those *vital Principles*; and the *Renewed* are sadly left to act and look like the *Rest of the ungodly and wicked World*.

World; And this I apprehend was the Case of many blended with that tumultuous Multitude.

But CALEB had in Himself, and on that Occasion shewed quite another Spirit: i. e. a Spirit, not only totally different from those who were habitually Wicked and Ungodly; but also vastly different from those who were Religious at the Bottom, but in that Season of Temptation murmured with the Rest of the Congregation.

But in what Respect had he Another Spirit?

To this I answer—

The active Temper of his Heart or Soul, were not only sanctified with holy Relishes and Bents, whereby he differ'd from all the Ungodly; But this sanctified Temper, also arose and acted in a predominant and eminent Degree, whereby he likewise differed from the Rest of the Religious among the murmuring Multitude.

The several Branches of this sanctified Temper are in the holy Scripture commonly called Graces. And all these Graces dwelt and acted in him in a lively, reigning, apparent and steady Manner. Thus we read of the Spirit of Wisdom, which his Companion Joshua was said to be full of, Deut. xxxiv. 9. The Spirit of Meekness, which the Apostle Paul supposed the Christian Galatians had; Chap. vi. 1. And the same Apostle writes in 2 Tim. i. 7. For God hath given us, not the Spirit of Fear [i. e. of cowardly Fear of Men] but of Power, Love, and of a sound Mind.

All these and other Graces CALEB had, and liv'd in the powerful, eminent and steady Exercise of. And among his other Graces, he had especially the Spirit of Faith, as the Apostle Paul said, that he and the other Apostles had in their Day, in 2 Cor. iv. 13. And CALEB had not only the vital Principle of this active

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Grace,

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Grace, but also the lively, powerful, and victorious *Exercise* thereof ; in which he eminently liv'd continually, and especially in a distinguishing Degree displayed in this dreadful Hour of Temptation.

He distinguishingly show'd, that he had not only *That Faith* in GOD and in *his Inspirations* which he derived from *Education & Rational Conviction* ; but also *That* vastly more vital, active and victorious *Faith* wrought by the DIVINE SPIRIT, when he changes or begins to sanctify the Hearts of Sinners. And by *this vital Principle*, as the Fundamental Power in him, with the Help of wise *Consideration* and those concurring *lively Ideas* of those most important Objects and Truths which GOD had then revealed—I would say, with the Help of those concurring *lively Ideas* of them which the HOLY SPIRIT gave him, and which the Scriptures call *his inward Illumination*, or *shining in the Hearts of Men* ; —He lived in a constant, believing View of those Truths and Objects, as real, certain, and of the greatest Moment.

In *Particular*, He lived in the believing and lively Views of GOD, his Being and Perfections, Sovereignty, Authority, Laws, Prædictions, Threatnings, Promises ; his supream, universal, actual and perpetual Providence ; his continual Omnipresence and Observance ; his inviolable Faithfulness, and his future Judgment.

And as GOD had *promised* to bring the Nation of *Israel* out of *Egypt*, and put them in the Possession of *Canaan* ; and CALEB knew this Promise, and had seen the Beginning of its Fulfilment in a most wondrous Manner in *Egypt*, in the *Red-Sea*, and in the *Wilderness*, hitherto ; He had a believing & certain View of his Fulfilling all the Remainder, over every Obstacle and Opposition. And by this believing View

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View excited, he with an amazing Courage, along with *Joshua*, ran among the mutinous and raging Multitude; to stay them from their mad Design of turning back to *Egypt*, and encourage them to trust in GOD to fulfil all his Promise and put them into the Possession of the Land before them. From his Faith, his public Zeal and Courage, he ran the most desperate Risk among them: And in their Rage they had quickly stoned *Him* and *Joshua* to Death, had not the *Glory of the LORD* at that Moment blazed out and saved them.

But we must come to consider the

III. and last Part of the extraordinary Character the Lord here further gave him—*And hath followed me fully.*

And indeed, as this is the *final* Part; it is so consummate that nothing can be added consistent with the present State of Humane Imperfection and Infirmary.

The *Hebrew* literally render'd, is—*He hath filled, or fulfilled after me.* || The *Syriack*—*He hath perfected after me:* The *Samaritane* and *Septuagint*,—*He hath followed me:* And the *Chaldee*—*He hath perfectly followed my Fear:* But *Tremellius* and our most excellent *English* Version—*He hath followed me fully:* Which no doubt is the plain Sentiment, and which the Apostle *Paul* seems to have had in View, when he thus exhorted the Christians at *Ephesus*, in Chapter v. 1. *Be ye Followers of GOD as dear Children.*

But as the Idea of *Following* the LORD is most clearly implied in the *Hebrew* *Preposition*; so like-

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wise

|| So *Montanus*; and so *Fagius*, *Oleaster*, *Matvenda*, the *Tigurine* Version, and *Grotius* in *Pol. Synops.*

wise are the complex Ideas of *Following him Fully or Intirely*, in Connection with the Verb.

But what may be the *Import* of this illustrious and comprehensive *Character*?

To this I may but briefly Answer—

That in *That other sanctified Spirit, with, or in Him*, there was an eminently strong, active, prevailing and steady *Bent, Desire, Resolution and Endeavour*, to *Follow* the LORD in the *fullest Manner possible*. And from this Spirit in him (allowing for the remaining Corruptions, Imperfections and Infirmities within, as well as various Avocations and Temptations from without) there was in the main a constant *Aim and Labour* to *see and know* as much as may be of, the Nature, Excellence, Inspirations, Laws, Will, Works, and Promises of GOD, with the Fulfilment of them; — To *imitate* Him in all his moral Excellencies, and wise, righteous, holy, gracious and faithful Operations; to *grow more and more* in Conformity to the Nature and Excellence of that most perfect Being; resting nothing short of as perfect a Likeness to Him, as the Humane Nature is capable of—

As also to *view and aim* at his *declarative Glory*, as the most righteous, worthy, fit and excellent, and therefore the highest End of all; — To *devote* himself and all he had, absolutely to him, and *improve* them for Him; — To *study to know* his *whole Will* concerning Him revealed in his *Works* of Creation, and Providence, and yet more clearly and fully in his *written Inspirations*: And then humbly looking to Him for his undeserved and kind Assistance; to *labour* an intire and continual *Conformity* thereto; — To avoid every Sin both of Commission & Omission, both in Heart and Life; — Resist all Temptations; deny and mortify all corrupt Inclinations; wait on every

every Institution; observe every Duty, both with Respect more immediately to GOD, his Neighbour and Himself; and in Particular, to fulfil the Duties of every Office and Relation, both of a publick and private Nature;—submissively, meekly and patiently to bare every Affliction, as the wise and kind Correction of his heavenly Father: Doing and suffering all, not in the least to merit at the Hands of GOD, but in lively Gratitude and supream Affection to Him, to perform his Will and promote his Glory; with an holy Pleasure and Gladness for his gracious Help and Acceptance, from the free Benignity of his own Nature, as well as his inspired Declarations;—and in all retaining an humble Sense of his own utter Unworthiness of the smallest Mercy.

In fine, Labouring after a Life of delightful and steady Communion with Him in his Ordinances, Reading and Hearing his Word, Meditating, Praying, confessing Faults, Thanking, Praising; and in all his Providences both comfortable & corrective;—Rising up into believing, lively and delightful Views of GOD; and by beholding his Glory, receiving its transforming Influence, changing the viewing Soul into his Image from Glory to Glory; as also raising it above all Things here below, to the transporting Views of Him in the World above, and the most ardent Aspirations after the immediate Vision and Enjoyment of Him There for ever.

And if CALEB had lived in the glorious Light of the Gospel we behold; O how transported would he have been to see all this Glory of GOD in the Face of CHRIST, and thro' CHRIST receiving all these happy Influences & Emanations! How would his Soul have burned with more glowing Ardours of Gratitude and Love to the Divine FATHER, SON and SPIRIT, for all their various and united Works of

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of Grace and Kindness to the sinful vile and wretched Race of Men ! And how would he have *exceeded* the most of *Christians now*, as he did the most of the *Saints then*, in that less lightsome Dispensation, in his Service of GOD, in his exalted Spirit of Faith and Piety, in flaming Zeal for his Glory, and in the Fulness of his Following after Him !

And thus have we briefly considered the distinguishing *Character of this Publick and eminent Person*, as given by GOD Himself ; and put in the sacred Records, not only to his own exceeding great & eternal Honour, but also to excite our Praise to the MOST HIGH for bestowing such great Grace on Man, and stir us up to the aspiring Imitation.

But have there been *no other Persons like* the Scripture C A L E B in the succeeding Ages ?

As the Residue of the same equal Power and Influence of the HOLY SPIRIT who thus sanctified and adorned *Him*, is eternally the same with the infinite GOD ; He has since in every Age been forming & raising *Others like Him*, and even *Persons of Publick Figure and Influence*.

Yea in *this happy Land* in every Generation from the Arrival of the *First* of our *New-England Colonies* in 1620, He has form'd a glorious Succession of such eminent Persons. The *passing Generation* of the *Ancient Here* have happily seen *many such*, to our abundant Joy and Admiration. Nor has the *present Assembly* been without the pleasing and recent Sight of *such a One among us* ; who just now brightly filled and adorned one of the chief Places before our Eyes, and us'd to appear with an amiable Lustre of Piety and Goodness ; but alas for us, is gone for ever.

One exceeding like to the Scripture CALEB: and while I have been describing his eminent Graces, you have lately had the lovely EXAMPLE *before your Eyes.*

His *Father* was a Reverend, pious and learned *Pastor of this Church* for near *Thirty Years*, and as highly esteemed and beloved both in the Town and Land, for his eminent Grace, Wisdom, Goodness, and Usefulness, I suppose, as any in his Day. His *Grand-father* was one of the religious and courageous *Councillors of the ancient Massachusetts Colony.* Nor may I forget his *Mother*, because she was a Gentlewoman of Piety, help'd to form his Youth for Publick Service; and liv'd to see him to her great Joy answering all her Cares, advanc'd to his Place of Publick Honour, and to receive from him the grateful Returns of his most tender and filial Affection towards her. She was also a *Daughter* of another of our religious *Councillors.* And if all these had not been noted in their Day for *Piety*; I should not have mentioned them. But *the Memory of the Just is Blessed*: and it is a greater Privilege to descend from *religious Ancestors*, and to grow up under their Nurture, Examples and Prayers, than to derive from the greatest Emperors and Empreesses on Earth.

In *this Town* he was born in *May 1681.* And the GOD of *Nature* was pleas'd to give him very valuable natural Powers; a clear and ready Understanding, faithful Memory, lively Temper, a kind, generous and manly Spirit, a judicious Taste; with a regular Ambition to excel, and make a useful and ornamental Figure in the World.

To the common Attainments of Learning at the *Grammar-School* and *College*; He added the diligent Reading of the politest and most useful Authors: And in his younger Days delighted & greatly improved in the Knowledge of the ancient *Roman History.*

When

When I went to *College* in 1703, I found him there a worthy and esteemed *Tutor*; while his *FATHER* was our venerable Vice-President. And there I remember *This Son* of his then shined in the Politeness, Freeness, Openess and Pleasancy of his Conversation, and in a very generous and manly Sort of Conduct; but in all religious Exercises with great Seriousness and Solemnity.

From the *College* he travelled *Abroad* both to the *West-Indies* and *England*; improved still in genteel Accomplishments; but maintained unfullied his moral Character; and religious Sentiments and Dispositions. And indeed the more a serious and judicious *New-England* Youth sees of the depraved World *Abroad*; the more will he rise in his Esteem of the solid Religion of his native Land, which renders it the happiest for good Order and Sobriety, at this Day on the Earth.

In *June* 1717, King *GEORGE I.* exceedingly gratified and bless'd this *Province*, by appointing Him our *Secretary*. And in this publick Post he has ever since appeared a bright and most amiable Example of Care, Diligence, Integrity, Publick Spirit, Wisdom, Goodness and Generosity; to the great Honour and Advantage, and to the universal Pleasure of his Country.

In *Dec.* 1731, He was made *Judge of Probates* for this *County of Suffolk*; and in *May* 1734, chosen into HIS MAJESTY'S *Council* for the *Province*: and held all these Places at the same Time, till from his great Increase of Business in the *Secretary's Office*, He of his own Motion laid down the *Probacy* in 1745; and from his advanced Age, apprehended it his Duty to give up his Place the last Year at the *Council-Board*, to the Publick Sorrow; and tho' earnestly solicited to stay, with Offers of great Indulgence to his growing Infirmities

mities ; yet he declared, ' He could not in Conscience take the Publick Monies as a *Councillor*, when he was grown unable to give a constant and due Attendance in that Capacity, to the Publick Business.' And in all his *Fees*, he was exceeding kind ; giving many to the Poor, and to Others being very moderate.

But it was his distinguishing, unaffected and yet shining *Piety*, which spread a pleasing Lustre on all his other Endowments, and render'd him so exceeding amiable and delightful to us. And without preferring him to many Others ; I may freely say, that among his Brethren and Fathers in Place of *Civil Dignity*, I don't remember that I ever saw any Man, in whom so many Accomplishments, with the unaffected *Gentleman*, and the eminent *Christian*, were more happily united.

There seem'd to be a great deal of *Sincerity*, *Openess* and *Freeness* in his *natural Temper* ; tho' his *Openess* and *Freeness* were agreeably tempered with *Innocence* and *Prudence*. And when he courageously open'd himself with any Measure of *Anger* ; it proceeded from Displeasure at the *Evil*, and not Enmity to the *Person*, and from a *Consciencious Zeal* for the *Glory* of GOD, and *Good* of Men. But his *Sincerity*, by the *humbling and breaking* Influences of the SPIRIT of GOD on his enlightned Heart, became in an eminent Degree a *Grace* of the Holy Spirit.

His more eminent *Piety* began with this *humbling and breaking* Operation. He had such lively Views given Him of the *Glorious Holiness*, and *Majesty* of GOD, the *Extensiveness* and *Strictness* of his *holy Law* ; his own *Vileness*, the horrible Corruptions in him, his utter Inability to suppress them, the horrid Averseness of his Heart to holy Meditations on GOD and CHRIST, his utter Inability so to change his

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Heart as to think upon them with Delight, together with those base and carnal Motives which put him on and mixed with, and so defiled all his Duties ; with the perfectly and perpetually holy and all-seeing Eye of GOD upon him ; — that his Heart was broken to Pieces with the deepest Shame, Abasement, and Self-Abhorrence : All his Confidence in his own Strength and Righteousness or Worthiness, was utterly destroyed : He could say with the inlightened Job in Chap. xl. 3—5. *Then Job answered the LORD and said, Behold I am vile ; what shall I answer Thee ? I will lay my Hand upon my Mouth : once have I spoken, but I will not Answer ; yea twice, but I will proceed no further.* And in Chap. xlii. 1. *Then Job answered the LORD and said, I know that thou canst do every Thing, and that no Thought can be with-holden from Thee : I have heard of Thee by the hearing of the Ear ; but now mine Eye seeth Thee : Wherefore I abhor my self, and repent in Dust and Ashes.* And from this Time, deep Humility, Lowliness and Brokenness of Heart, with a thoro' gracious, eminent Sincerity, became more apparently the habitual, reigning Principles or Dispositions in Him.

Now he also more clearly saw the absolute Necessity of the Divine SPIRIT to sanctify, enlighten, help and govern him ; of the perfect and most meritorious Righteousness of CHRIST to justify him ; and of the infinite Grace of GOD to abound thro' CHRIST and by the HOLY SPIRIT, infinitely to him. CHRIST as God and Man Mediator appeared in his perfect Excellency, All-sufficiency, and Suitableness, to save and make him happy : And to the glorious GOD in CHRIST he looked, and on Him trusted, and this continually, to save him from his Sins, his Sinfulness and Miseries ; and by his Holy SPIRIT to give him

him saving Light & Grace; spiritual Wisdom, Strength, Victories and Comforts; and prepare him for, & bring Him to the heavenly Glory.

He was a diligent Searcher of the *Holy Scriptures*; had a deep Impression on his Heart of their Divine Inspiration and Authority; even by his own continual Experience, whereby his Faith in them was abundantly confirmed: He clearly saw their exceeding Preciousness: and the Truths and Promises therein were his delightful Contemplation.

He was well acquainted with the Meaning of those Divine Truths revealed in the Scriptures, which are *compatible* to the humane Understanding: And for those *above* it; He reverentially submitted to the Divine Authority, & as firmly believed them, because declar'd by GOD, as any Others.

He believed *all* the *Doctrines* of the Churches commonly called *Reformed* to be wonderfully agreeable to the HOLY SCRIPTURES. For he could not but account it a wondrous Thing indeed, that tho' they differed about the *Worship, Form and Government* of Churches; yet all the Martyrs and Reformers in *England, Scotland, Ireland, France, Italy, Switzerland, the Palatinate, & the Netherlands*, as soon as they had the SCRIPTURES translated into their several Languages, without consulting with each other; yet harmoniously agreed in the very *same Doctrines*, by which they liv'd and dy'd, on which their extraordinary Piety was founded, and which great Numbers sealed in the glowing Fire: which the most pious *Founders of New-England* brought over hither, and to which the pious Ministers and People of our Churches have stedfastly adhered to the present Day.

In Particular, He firmly believed with them, that the unsearchable *Doctrine* of the *Divine Trinity*, is most plainly revealed in SCRIPTURE; and so inter-

woven with the entire Frame of the Christian Revelation and Religion, that if this Divine Doctrine be taken away, the wondrous Fabrick of Christianity would fall to Pieces, and the utmost Confusion introduced in the Minds of its Professors. And he was so much grieved, that he could scarce enjoy any Rest, at the pernicious Attempts of some among us to undermine this great and fundamental Doctrine.

He would never perplex his Mind with *Metaphysical* or subtil Attempts to *explain* it; which he apprehended a vain Intrusion into Things above our Reach, and not revealed. He clearly saw the inspired Oracles ascribe the *same Divine Perfections, Titles, Works, and Worship* to the Divine FATHER, WORD and SPIRIT, which belong only to the One true GOD: That they *absolutely forbid divine Worship* to be paid to any other; that the FATHER is the One GOD, the WORD is the One GOD, and the SPIRIT is the One GOD; but that there is *some Sort of Distinction* which the Scripture represents under the Form of a *Personal Distinction*; so that it would be highly improper to say that either the Divine FATHER, or the Divine SPIRIT were made *Flesh* or became *Incarnate*; and yet that *These Three* are wondrously *united*; but what that *Distinction* is *precisely*, is not yet revealed, and without a further Revelation we can never find it.

With the concurring Help of the Divine SPIRIT, He felt the quickning and sanctifying Power, and relished the Sweetness of the DOCTRINES of the Gospel preached in our NEW-ENGLAND Churches, which he found to be the very same which were commonly taught in the Church of ENGLAND in the Reigns of Queen Elizabeth, King James I, and King Charles I. And as he advanc'd in Sanctity, the more the Gospel Doctrines and pious Spirit of those ancient
Writers

Writers became ageeable to him. He had a mighty and just Sense of *Eternity*, and of *his eternal Interest*; wisely apprehended all others were Trifles in Comparison, and that he could not be too much concerned or careful to secure it:—was therefore greatly afraid lest he should be fatally mistaken in a Matter of such infinite Importance:—most diligently therefore searched his own Heart — chiefly valued the *most searching Ministers and Writers*; those who mostly treat of *the Religion of the Heart*; i. e. the Work of the HOLY SPIRIT on the Hearts of Men, with the inward Workings of *their own Spirits*, and the Fruits of both; or which is the same, of *vital or experimental Piety*!

And tho' he sometimes walked in *Darkness*; yet he has told me, He dare not deny the gracious Influence of the HOLY SPIRIT in him; the hopeful Appearances of a saving Change; of the Exercise of internal Graces; — in Particular high and endearing Apprehensions of GOD, as he appears in CHRIST; earnest Thirstings after Him, delightful Views of Him, and therein sensible Communion with Him. But his own Deficiencies in Obedience and Holiness, with the sinful Workings in him, and the Body of Sin, were his continual Burden: And of these, with his Imperfections and the Dulness in the Frames and Motions of his Heart towards the blessed GOD, as displaying himself in CHRIST, he was continually complaining, and even groaning to be delivered from them.

The *Doctrine of Original Sin*, he saw plainly described in Scripture, most clearly evident in the universal Depravation of Mankind, most bitterly complained of by all the Pious he conversed with: And he knew it to be true from his own *continual Experience*. Yea the more he grew in Sanctity, the more he saw with Grief the odious Fountain in him. For the

the stronger he grew in his Aspirations after perfect Holiness ; every Inclination, every Frame, and every Tho't of a sinful Nature, grew more grievous to him ; and so did every Indisposition to think on GOD, on CHRIST, on *Heaven*, on the *Word* of GOD, with Engagedness and Pleasure. When he could not Sleep in the *Night* ; O how ardent were his Thirstings after GOD, as in a dry and parched Land, where is no Water ! How earnest his Desires of having his Heart and Meditation fixed on those Divine and holy Objects with supream Delight ! How grievous to feel the miserable Indisposedness of his Heart often Times thereto : And the more he felt and saw of the wretched Depravation and Corruption of his Nature.

And indeed, for *above* these *fifty Years*, I have constantly observed, that the more any Persons have grown in Piety ; the more strong were their Desires after perfect Holiness, the more sensible they grew of the Corruption of their Nature, the more burdensome it grew, and they more heavily complained with the holy Apostle PAUL in *Rom. vii. 22—24*. *I find then a Law, that when I would do Good, Evil is present with me : For I delight in the Law of the GOD after the inward Man : But I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin which is in my Members : O wretched Man that I am ! Who shall deliver me from the Body of this Death !*

Thus have I often heard this pious Person complaining with great Affliction : as also often repeating the greater Part of the *xlii, xliii, & lxiii Psalms*, with the like ardent Thirstings of Soul, as *David* expressed in his Day. And when he came into his *Final Illness*, which held about a *Fortnight*, the same grievous Complaints, ardent Longings, and earnest Prayers,

continued *Day and Night* without Cessation in Him. Yea, they were *so deeply fixed in his Heart*; as that when the Power of Reason grew quite broken, yet he constantly repeated, tho' without Connection, *the same sensible Petitions* both for *Himself* and *Others*, and with like *Earnestness* of Soul as usual, both *Day and Night*, till he could speak no more.

Tho' by his tall and erect Stature, till Age began to bow him, the majestick Appearance of his Countenance, the native and improved Grandeur of his Mind, vastly rais'd above mean and little Things, with his Powers, Accomplishments and exalted Station; He seem'd to be formed to spread a Reverence in all about him; yet the Generosity and Goodness of his natural Temper, and especially sanctified by the Grace of GOD, made him *exceeding courteous and condescending* to the meanest Person: And when he smil'd upon them, it was with the most engaging Sweetness, and Air of cordial Amity.

In his House he walked uprightly and with a perfect Heart, catechizing, instructing, counselling, praying, reading in his Family; and recommending all his Counsels and Instructions with his amiable Example—a strict Observer of the *Christian Sabbath*—a reverent Attender on the *Public Worship*, both in and out of the Seasons of stated Appointment—continually appeared at our *Lectures*, as well as our *Lord's-Day Worship*, as our Eyes have long seen with Pleasure; tho' now with Sorrow shall see no more.

His Heart was not only exceeding tender and humble, like *JOSEPH'S*; but also exceeding large, liberal, beneficent and bountiful, both to the Needy and Afflicted, both in Body and Soul: And he had a great and extensive View and Concern for the Good of the Church, the Town, the College, the Land, the Nation, and all the World.

When

When he saw or heard of any grievously afflicted, especially with *Soul-Distresses*; he could not forbear expressing his tender Pity and Wishes for them: and where he was acquainted, yea sometimes where he was not, he would kindly visit and encourage them: And I have heard of some in great Distress of Soul, who have received more Encouragement and Comfort from Him, than from any other.

Tho' Nothing was more disagreeable to him than *Ostentation* in Religion; yet his Heart seem'd so full of *Grace*, that from its very efficacious Nature, it could not but overflow in all Companies wherever it might, with Freedom and Acceptance:—Abounding in *suitable Observations* on the Works or Word of GOD, or on his Dealings with the Souls of Men; or on the lamentable and abasing Corruptions, Sins and Miseries of the humane Nature: And he saw so much of *Sin* within himself, as made him think himself in many Respects to be worse than Others; increas'd his *Charity* for them and his own *Humility*.

But his Concern for the Truths and Ways of CHRIST, the Advancement of his Gospel Kingdom in the Hearts and Lives of Men, and for the Publick Good, both Temporal and especially Spiritual, was very great and zealous in him.

He deeply mourned our Publick Sins and Declensions.—He carried the Apprehensions of them with a heavy Heart.—was Courageous to bare his Testimony against them; and to stand up for and promote the Truths and Ways of CHRIST, which are the Cause of GOD, as an Overseer of the College, as a Commissioner for the Propagation of the Gospel among the Indians, and as a Publick Magistrate in the General Assembly.—For these he prayed, projected, and joined with Others to promote; and to Him is in a great

great Measure owing some of our excellent *Laws*, wherein we are distinguished above the Rest of the World, against all Kinds of Prophaness, Immorality and Licentiousness, & for the Preservation of Religion, Justice, Temperance, and good Order among us.

In short, like the *Scripture* CAL E B—To the LORD he heartily devoted Himself intirely, and was his *diligent and faithful Servant*—had *another and more excellent Spirit in him*, than the Generality of the *World*, yea, than the greater Part of *Christians*—and *Followed the LORD as fully as any among us*, and as is well consistent with the present State of humane Nature. And I believe all that knew him apprehend that in Him a *great Part of the Glory* both of *this Congregation, Town and Land* is departed from us.

To Conclude, then—

Let us ascribe the Glory of all his Graces, Accomplishments and Services to GOD the bounteous Giver. And let us *thank and praise* Him for them, and for continuing them so long among us.

Let us be *deeply humbled* under his awful Frown in taking them away; especially at such a dark and threatening *Time as This*, when we need his earnest Prayers, his bright Example, and his Publick Influence: Tho' it is some Comfort, that no small Part of his *dying Hours* were employed in most importunate Petitions for us.

With Pleasure let us ever remember his lovely *Example*, labour to copy after it, and represent it in the most agreeable Light to Others.

Lastly, Let us earnestly look up and pray to the GOD of all Grace in CHRIST; with whom is the
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eternal Residue of the *same* SPIRIT in infinite and everflowing Fulness; whose Influences he so plentifully showered on *This* and *Others* of our departed *Fathers*; that he would pour them out in the like Degree and even greater, both on *Us*, our *Offspring* and *Others*;—yea universally on *this* Congregation, *Town* and *Land*, the *whole* *British* *Empire*, and even every *Nation*;—that *this* vile and sinful *Earth* may be intirely purified; and filled with Divine Light and Knowledge, Truth and Holiness, Love and Peace;—the LORD our GOD may reign gloriously over all Nations, make them happy in Him, receive their grateful Praises:—And let every Soul among us earnestly conspire to say, AMEN! AMEN!

F I N I S.

7 AP 64

CORRECTIONS.

Page	Line	For	Read
2	4	tho	who, tho
6	14	chose	chuse
19	3	lovely	lively